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UNITY

The Unitarian

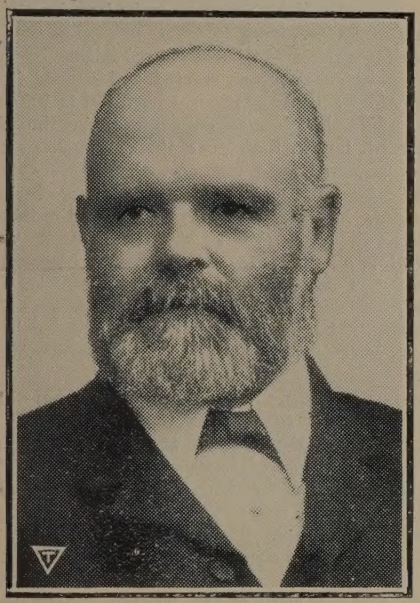
MONTHLY

AN ORGAN OF REASONABLE RELIGION

FAITH FREEDOM FELLOWSHIP

"One God, one law, one element,
And one far off divine event,
To which the whole creation moves!" Tennyson

No. 105. [Vol. IX.—6.] June, 1912. ONE PENNY.



The late Mr. THOMAS HARWOOD,

BOLTON.

Born 1851, at Bolton; after leaving school had a brilliant and distinguished career as a law student; at 21 won the Clifford's Inn Prize and passed his final examination second by order of merit in England. In 1872 Mr. Harwood was admitted a solicitor on the Rolls and began practice on his own account; in 1876 he established the firm which ultimately became that of Messrs. Hulton, Harwood and Briercliffe, probably the oldest legal firm in the district; engaged also in useful public work, from 1894 was member Bolton School Board until its dissolution, and became an active promoter of the Guild of Help; was a strong supporter of the Temperance movement upon the Committee of the United Kingdom Alliance, was Chairman of Directors of the Manchester Temperance Hotels Company and Bolton Coffee Tavern Company. In his own profession he earned the name of "the honest lawyer," and disproved the statement that he was "far too honest to be successful," for he was considered to be one of Bolton's ablest conveyancers, was President of the Bolton Law Society in 1896, and was held in high honour by his brother solicitors as well as by his fellow citizens generally. But his greatest public interest was that of the religious denomination into which he was born. He was a devoted Unitarian, an earnest member of Bank Street Chapel, was for some time Chapel Secretary, was one of its trustees, and trustee of many other Unitarian Chapels in Lancashire; he became a teacher in the Bank Street Sunday School in 1868 and ultimately its superintendent. He was actively identified with the North-East Lancashire Unitarian Mission of which he was Treasurer for 23 years, 1876-1899, Chairman of Committee 1899-1812, President 1903. It is said of him that he ennobled his business profession by his integrity of character; he was a man of the broadest sympathies; his kindly and genial nature made him beloved by all who knew him; his death on March 23rd leaves a great blank amongst the Unitarians of Bolton and Lancashire; such a man was a great power for good, and now he is sorely missed; he wore "the white flower of a blameless life."

Religion and morality must shine as one light to him who would see God.

In the navigation of the Great Lakes there are narrow places where the pilot must keep two light-houses in range with each other, one near, the other far, yet both shining as ONE light to him, else he will go on the rocks.

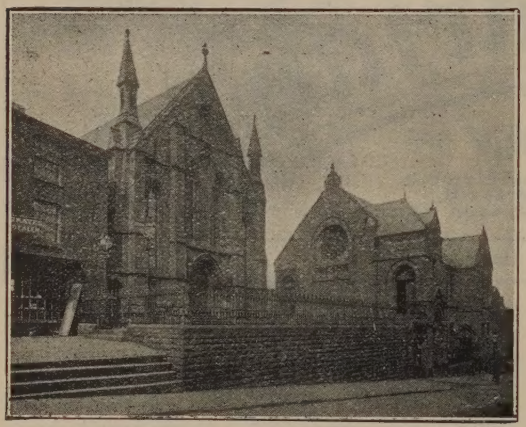
So our message is to man: Keep religion and morality not separate, but as one guiding light, and you will not lose the channel.

—Rev. Maxwell Savage.

Go forth to life, O child of earth!
Be worthy of thy heavenly birth!
For noble service thou art here;
Thy brothers help, thy God revere.

—S. Longfellow.

BANK STREET CHAPEL AND SCHOOLS, BOLTON.



The congregation associated with the Bank Street Chapel, Bolton, has not only exercised considerable influence amongst the Unitarian churches of Lancashire, but has been a powerful centre of living forces in the promotion of the public welfare of the town of Bolton itself. Its members have been prominent in civic affairs. The first two mayors of the town after the incorporation of the borough in 1838, Mr. Charles J. Darbishire and Mr. Robert Heywood, came from its membership. The family names of Harwood, Taylor, Haslam, Crook, Heywood, Thomasson, Cropper, Dorning, Pilling, Bromiley, and others long connected therewith, include some of national fame and influence.

The history of the congregation goes back to the beginnings of Nonconformity in Bolton, covering a period of over 200 years. In 1662 Richard Goodwin, Vicar of Bolton, refused to conform, and had to give up his living; in 1672 under the Declaration of Indulgence he took out a license to preach in a house near Deansgate, continuing till his death in 1685. He was succeeded by the Rev. John Lever 1689-1692, and Rev. Robert Seddon 1692-1696. Shortly before Mr. Seddon's death a plot of land in Bank Street was conveyed by him to trustees for the erection of a chapel to be a place of religious worship and for an assembly and meeting of a particular church or congregation of Protestants dissenting from the Church of England. A chapel was soon afterwards built, and ever since there has been a regular ministry.

The evolution of the theology of the congregation, like that of others which originated at that time, is a matter as significant as it is interesting. At first the worshippers were Trinitarians; but there was nothing in the open trust-deed of the chapel to bind either minister or people against change of doctrine. They were free to accept new light and to take advantage of it; consequently changes took place in doctrinal views away from Calvinism through Arianism into a broader humanitarian belief until about the middle of the eighteenth century on the occasion of a vacancy in the pulpit, a minister holding Unitarian views was appointed. This caused a division, the Trinitarian minority withdrew and founded a separate congregation which met in Duke's Alley Chapel.

But the membership increased so much that during the ministry of the Rev. Philip Holland 1755-1789 the chapel had to be enlarged, and in 1789 under Rev. John Holland, his nephew and successor, a Sunday School was established only eight years after Robert Raikes began. Serious differences over the appointment of a minister in 1821 led to a second secession, this time of a large number of members, who started another society, purchased a chapel in Moor Lane, and maintained services till 1843, when the two congregations were re-united under the Rev. Franklin Baker.

In consequence of the old chapel falling into decay the present chapel was erected and opened in 1856. It provides accommodation of from 600 to 700 people. Up to 1874 the Sunday School met in the chapel basement, but in that year the commodious school buildings now in use were opened.

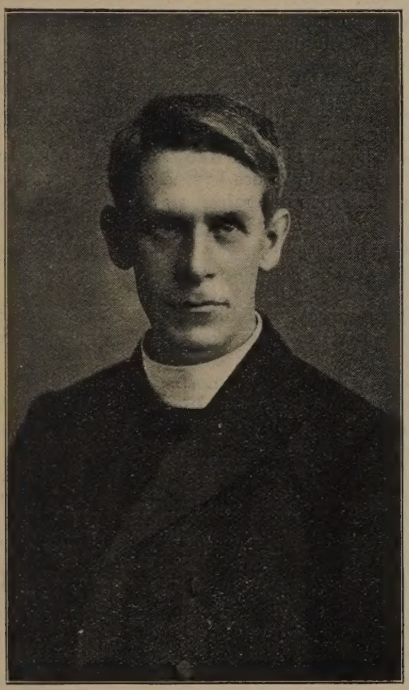
The ministers of Bank Street Chapel, not reckoning assistants, have included amongst them the following well-known who are still living: Revs. Jeffrey Worthington, B.A., 1864-1873, Charles Clement Coe, 1874-1895, Christopher James Street, M.A., LL.B., 1896-1903. The present pastor, the Rev. J. H. Weatherall, M.A., began his Bolton ministry in 1904, and by his effective preaching he draws considerable congregations of hearers to the worshipping assembly. The number of church members on the roll for 1911 was 472.

It is worthy of note that the eloquent Unitarian Apostle, the Rev. George Harris, was the minister of the separated Moor Lane congregation, 1822-1825. The Bank Street congregation have not been lacking in missionary zeal. They have realised their duty to the town that was rapidly extending its borders around them, and so have been mainly instrumental in the establishment of two vigorous off-shoots, now Unity Church, Deane Road, and the Unitarian Free Church, Halliwell Road. Hence Unitarianism is exceptionally well and strongly represented in Bolton.

The Sunday School counts for very much in connection with Bank Street Chapel. It has a devoted band of 53 teachers, and about 300 scholars on its books; and it is a very significant fact in days when amongst the orthodox the cry is "How can we retain our elder scholars?"—that at Bank Street a very large proportion of the scholars are above 16 years of age. This indicates that there are earnest and affectionate teachers who take a living interest in their young people, and may it not be said also—the power of a reasonable religious faith to hold them. Imbued with the spirit of such workers as the late Mr. Thomas Harwood, who was for years its beloved superintendent, the life of such a school must be a

perpetual inspiration of the noblest ideals and of the warmest affections; a continual source of strength to the Bank Street Chapel; and the training of many for the highest kind of citizenship in the town in which they live.

Just recently the schools have been re-opened after considerable alterations and additions at a cost of £1,700. The walls are adorned with copies of some of the best pictures from great artists. The many institutions of school and chapel flourish with the activities of busy bands of workers. There is that sense of fellowship which is life.



Rev. J. H. WEATHERALL, M.A.: Educated, Unitarian H.M. College, and Owens College, Manchester; Tate scholar; Exeter College, and Manchester College, Oxford, 1887-96; B.A. (Oxon, 1894); M.A. (1902); Minister, Darlington Unitarian Church, 1896-98; Carmarthen, 1898-1904; Professor of Hebrew and Hellenistic Greek, Presbyterian College, Carmarthen, 1898-1904; Minister, Bank Street Chapel, Bolton, 1904. Author of a volume on "The Books of the Old Testament"; and is a thoughtful, original and stimulating preacher.

Notable Unitarians—(continued).

Dr. Samuel Clarke (1675-1729), theologian and metaphysician, royal chaplain to Queen Anne, was author of a book on "The Scripture Doctrine of the Trinity," which is a good text-book against the Trinity, "openly and mistakably Anti-Trinitarian." In his manuscript revision of the Prayer Book all worship of the Son and Holy Ghost is struck out. Dr. John Taylor (1694-1761), became Unitarian while minister at Norwich, where he read Dr. Clarke's book on "The Scripture Doctrine of the Trinity" with the members of his congregation, and the result was that the majority of his people along with himself rejected Trinitarianism. His book on "The Scripture Doctrine of Original Sin" was an effective onslaught against the Calvinist view of human nature, his treatise, a "Paraphrase on the Epistle to the Romans," exerted a strong liberalising influence, and another on the "Atonement" was against the orthodox doctrine. Dr. Francis Hutcheson (1694-1747), Professor of Moral Philosophy, University of Glasgow, was reputed a Socinian, "his heterodoxy was well known to his students," he preached Universalism in his Sunday evening lectures, and he has been considered by some as the founder of Unitarianism in Ireland through his influence upon his students, though Thomas Emlyn had been imprisoned in Ireland for Unitarianism seventeen years before Hutcheson was professor at Glasgow. Sir Joseph Jekyl (1663-1738), Master of the Rolls, is reckoned amongst "Memorable Unitarians"; and Dr. David Hartley (1705-1797), is included in Spears' list of "Unitarian Worthies"; his "Observations on Man" was the philosophical text-book of the English Unitarians in their Determinist or Necessarian period.—(To be continued).

Sunday Anniversaries.

June 2nd is marked in Church Calendars with the names of S. Pothinus and others, who are said to have suffered martyrdom at Lyons in 177, according to a narrative handed down by Eusebius. The April booklet of this magazine contains on p. 53 an article giving reasons for regarding this narrative as spurious.

Ethelbert, King of Kent, is said to have been baptized by Augustin on June 2nd, 597. The same day saw the death of Garibaldi in 1882.

June the 9th marks the death of Charles Dickens in 1870; the centenary of his birth took place on February 7th last. George Stephenson, the engineer, was born on this day in 1781, and John Howard Payne, author of "Home Sweet Home," at New York in 1792.

June 16th marks the abolition of University tests in 1871, the death of the Duke of Marlboro' in 1722, and of Bishop Joseph Butler in 1752. The last named was the author of Butler's Analogy and Sermons, which was one of the standard works on Moral Philosophy studied at Oxford when the writer of these lines was a student there.

June 23rd marks the death of a "Memorable" Unitarian, John Johns, in 1847. —A. D. TYSSEN.

A Revival amongst Unitarians.

The revivalist methods once so popular amongst the orthodox never found favour with Unitarians. The efforts were too spasmodic; the appeal worked too much on the fears and emotions of people and upon motives too self-regardful; and the moral and spiritual results, judged from external evidences, were short-lived and evanescent.

But the missionary spirit is needed in any church if it is to be a living church. There is no earnest faith where there is no desire to spread the gospel. The more profoundly professing Christians believe their doctrines the more eager they are that they shall be made known to all the world, that others may be converted. If the Faith is precious to a man, and he feels what great things it has done for him, he knows it will do equally great things for those who as yet are strangers to it if only it be made known unto them.

A Unitarian minister was preaching recently on "The Unitarian Martyrs," Wightman and Legate' the last persons burned at the stake in England for heresy, 1612; and he asked whether the spirit of martyrdom still exists amongst Unitarians. Of course it does. Ministers and people often have to suffer for their opinions. But there are many Unitarians attending orthodox churches in whom the martyr spirit is so dead that they will not risk the consequences of openly declaring themselves. They have asked themselves: "Is it worth while?" and decided, judging from their actions, that for them it is not.

That is just the question that the people connected with Unitarian churches ought to put seriously to themselves. "Is it worth while" having separate Unitarian churches? If not, then they might just as well worship with the orthodox crowd and be in the popular "swim," and not stand for anything out of the common. But if it is worth while to be sincere, to stand in true colours, to make conduct and profession consistent with real conviction, and by individual and collective effort to do all that is possible to bring lovelier visions of truth and goodness into the life of the people, then the work must be done, the risks of the adventure must be bravely faced with a willingness if need be to suffer for the sake of principle,—for humanity's sake.

If that be admitted then it is no use being half-hearted about it. The business must be entered into thoroughly. There must be at least sufficient of the martyr spirit to be frankly and openly identified with the Faith, and to support it by personal presence and means at the cost of self-denial and personal inconvenience. Unitarians who profess to belond to a Unitarian Church, and who are so careless that they will not deny their own selfish inclinations nor put themselves to any inconvenience sufficiently to be at their place of worship on Sunday ought to be ashamed to call themselves Unitarians if only they think what men like Edward Wightman, Bartholomew Legate, John Biddle, Theophilus Lindsey, Joseph Priestley, and many other noble souls have suffered to make public worship of the Unitarian way possible for them.

A revival of religion is needed everywhere. It is needed amongst Unitarians. A Unitarian Mission to the Unitarians themselves to rouse them to a deep sense of the high call that has come to them, and to set their hearts on fire with new zeal and holy consecration to their cause, is certainly to be greatly desired.

In the meantime many practical suggestions that will help to stir up this revival of enthusiasm, may be made. The ministry of song ought to be employed. Popular hymns to popular tunes for congregational singing. The best of those tunes most widely known amongst the orthodox and most dearly loved sung to Unitarian words should not be left out, they would exercise a power over the minds and hearts of congregations, and an effect upon young people, that would be very considerable. The disposition to be too respectable to use hymns and tunes of that kind, with their popular refrains and choruses, is just the thing to freeze up the possibilities of warmth and zealous devotion. The ministry of congregational song of the best kind, whatever that is, should be cultivated for all that it is worth.

The ministry of Fellowship can be made another source of religious awakening. The members of every Unitarian Church should take pains to know each other. Members' meetings, social gatherings, visiting committees, birthday parties in the school premises attached to the church, all the possible means to get the members into personal contact so as to take a real interest in each other should be used to increase their attachment to one another to their church, to their Faith.

The ministry to young people, if cultivated, is certain to be a means of growing interest and earnestness amongst the young people themselves which cannot do other than spread to their parents and friends. They should be actively employed; everyone should be given work to do. Care should be taken to train them thoroughly in the doctrines of the Faith. It should be considered a disgrace to let young people grow up into manhood and womanhood ignorant of the principles and beliefs for which their church exists.

This ministry to the young people might be greatly assisted by denominational agencies. The British and Foreign Unitarian Association and the Sunday School Association could offer honours in the shape of certificates, diplomas, book prizes, etc., for the best esseys sent in by young people on such subjects as Unitarian history, Unitarian biography, Unitarian doctrines, Unitarian missions, Unitarian possibilities, on the basis of text books from amongst their own publications. In such ways they would secure a wider use of their books, a greater interest in their publications, while increasing the interest of young and older people in the Unitarian Faith. Imagine 300 young people passing a creditable examination in a knowledge of Wood's book on the Bible, or any

book such as R. T. Herford's on "Unitarian Affirmations," Savell Hicks' volume on "The Bible and Modern Literature," Girau's "Jesus of Nazareth," Dr. Drummond's "Paul," Blatchford's "Landmarks," John Wright's "Beliefs and Denials," Carpenter's "First Three Gospels," Freeman Clarke's "Materialism and Atheism," Armstrong's "God and the Soul," Mott's "History of Unitarianism"—what an education in itself to a young man or woman to have thoroughly read and mastered any one of them. If 100 of them did it what a difference it would make. Why not 300? Why not 1,000? It would be just as easy. It is only a matter of plan and organisation given earnest faith at the back of it.

Make the young people earnest and devoted, and a great revival is sure.

The Wide World.

The anxiety to get a more cordial understanding between England and Germany continues. The appointment of a new German ambassador to England in the person of Baron Marshall von Biebenstein is taken as an indication that Germany is earnestly desiring to come to an amicable agreement.

The contest for the Presidency in America between Roosevelt and President Taft has become one of bitter personal antagonism unfortunately. The world looks on amazed at what these big men can say of each other.

The prospect of Home Rule for Ireland, and the Disestablishment of the Church in Wales does not please everybody; no reform ever does. But if it means in each case more justice and equality, more civil and religious liberty, even they who are filled with dread may learn to bless where now they curse.

In the death of Mr. W. T. Stead many philanthropic movements have lost a brave champion. Especially was he a bold pioneer for the uplifting of woman. He went to prison in defence of young girls. He laboured and others must continue his work.

The Browning Centenary, May 7th, has awakened widespread interest in the great poet optimist. "There shall never be one lost good," he said, which is expressive of his great faith. In early life he found a friend in the Unitarian Minister of South Place Chapel, London, William John Fox, who as an editor was the first to publish any of Browning's work.

Health Week, April 28th to May 4th, was observed by the delivery of lectures, addresses, sermons in various districts on aspects of health and sanitation. There is much of the science of salvation in such promotion of the laws of private and public health.

Women's League Notes.

The League Committee have just brought out a leaflet containing fourteen good reasons why the women of our churches should join the League. The readers of the "Unitarian Monthly" should ask their Branch Secretaries for copies of this new leaflet, and get their friends to read it.

Reasons why you should join the League.

Because our women can accomplish far more when united in one organization than can be achieved by individual effort.

Because by its Council, neighbourhood and other meetings, the women in all our churches are drawn together for mutual helpfulness and a wider outlook.

Because it helps our women to realize more deeply the value and power of their work in the world, and it offers fellowship to women who are in sympathy with our aims though not actually members of our churches.

Because by its literature the League is striving to help women to be equal to their great responsibility, seeing that, through their children, the succession of young life in our churches is chiefly in their hands.

Because it affords a method by which every woman may do something to check the admittedly serious loss of young people between Sunday School and Congregation.

Because by its "Fellowship" work it keeps in touch with girls going away from home, and helps them to hold to the faith in which they have been brought up.

Because by its "Look Out" work it keeps a register of families moving to a distance from our Congregations, and provides that no one shall be beyond the reach of our fellowship.

Because by co-operating with the "American Women's Alliance" it keeps in touch with our people going to the United States and Canada.

Because its branches are steadily extending all over the United Kingdom, and reaching out to the Colonies and to other countries.

Because by its "Monthly Letter" and other literature it is able to spread information as to what the women of our churches are doing, and to make practical suggestions for the benefit of the workers.

Because through its appeals it gives members the opportunity of helping churches which are trying to help themselves—a practical bond of union and sympathy.

Because it helps the men in their noble work for Liberal religion, and is ready to co-operate with them in any effort for the benefit of our churches.

Because it offers provision against the danger of self-absorption, as a congregation self-contained in its sympathies suffers from the weakness which must be the result of such limitation.

Because it does not multiply societies. Any existing women's society can become a League Branch.

Home Circle.

A Bible Preface.

A Book that the prophets, the saints, and the sages,
Who dwelt on the Palestine hills,
Wrote, back in the misty and mythical ages,
Which Fancy with marvel o'erfills.

Betimes through a thousand long years they were writing—
From Greek history's earliest date *
Till when Christians in Rome, thrown to wild beasts, were fighting
To glut Nero's implacable hate.

This Scripture they heaped up—a wonderful measure,
Songs and sayings of various worth—
Came in time to be called Revelation—a treasure
Outvieing the treasures of earth.

If we have here some speeches that never were spoken,
Some accounts of what never took place,
And names of forefathers in series unbroken
From the very first man of the race,

Here, too, are the great words the world is yet saying,
And never will cease to repeat;
Here, the prayers the purest of souls are yet praying,
And the songs inexpressibly sweet.

A storehouse of quick things and things that are perished,
Work of wise men well led—or misled—
It offers us each things we each have most cherished:
The abiding, the living, the dead.

—M. Rowena Morse, Ph.D.

* The Olympiad of Corœbus, 776 B.C.

"Love that Casts Out Fear."

By the Author of "Randal's Principle," "For All or None," "The Chronicles of Parson Pimm," etc.

CHAPTER VI.

"Your plan is entirely wrong, I say. It will not do at all. You are making it easy for people to indulge in wickedness. Instead of punishing evil-doers you reward them by making it comfortable for them, and by pampering them. Why, it would turn the world upside down if everything had to be managed on your principles. I'm really surprised at you, Mr. Faire, a man of your admitted intelligence too, that you are carried away with such dangerous fads, and I am grieved to find that others are being led by your example."

These words were uttered with some considerable warmth. The speaker was a clergyman. A conference was held on prison reform. Leslie Faire and other prominent townsmen were invited to attend. The subject was introduced by a representative of the Humanitarian League, who had made a special study of it. In the discussion which followed Leslie Faire delivered an eloquent address which rather astounded some who still entertained old fashioned ideas on the question. Some were provoked to say rather strong things about Mr. Faire's new-fangled notions, and especially was this clergyman—the Rev. Paul Stangie—indignant at such revolutionary ideas. Not content with having his say at the conference, as soon as the meeting concluded Mr. Stangie went over to Mr. Faire and began to argue with him, and this narrative comes in just where the cleric uttered the words quoted at the head of the chapter.

"Come, come, Mr. Stangie, let us calmly reason together in a friendly way," mildly protested Leslie Faire. "You and I are both professedly Christian men. As reasonable Christians let us try to understand one another in as charitable a manner as possible. I am sure that you are actuated by the best of motives, the desire to do what is right. You think I am wrong, and dangerously wrong. My position is this: I am actuated by the motive of seeking to promote the true welfare of the evil-doer out of regard not only for him, but also to secure the safety of society. If I understand you aright you seek the welfare of society by punishing the evil-doer."

"Of course I do," said Mr Stangie; I seek to protect society from the evil-doer, and to punish him for his offence, but you imperil the safety of the community by refusing to punish the criminal, which to me appears to be nothing less than madness."

"What then have you to say to the Parable of the Prodigal Son? When that scapegrace returned home after all his wrong-doing, did the father punish him? On your showing it was very wrong in the father to embrace him, to bring forth the best robe and put it on him, giving him rings for his hands, shoes to his feet, and making a special feast of rejoicing by killing the fatted calf."

"Yes, but he had repented."

"True, but that is not our way. We put the thief in prison to punish him, however much he professes repentance. If a shop-breaker came before the magistrates to-morrow morning professing deep sorrow for what he had done, would you advise that he shall go unpunished?"

"No, sir, I could not. It would not do. The repentance might be merely a pretence."

"But suppose," continued Mr. Faire, "that a man came and struck you a blow on your face, and the policeman who saw him do it arrested him and was about to take him to prison, what would you do? Would you rather let him strike you again? or would you let the law take its course, and punish him?"

"I don't think Jesus meant a case like that in our condition of society. He said that a man must go to prison and that he would not be liberated till he had paid the penalty to the uttermost farthing."

"Ah, but he urged that every effort should first be made to persuade the offender to a reconciliation.

And did he not say, 'Love your enemies, do good to those who hate you and despitefully use you; and forgive until seventy and seven times?' As to prison and punishment he did not urge or approve them; he only described what would happen under the law as it then existed if better methods were not adopted."

"Your interpretation of Christ's teaching cannot really be what he meant. He did speak of punishment, of separating the offender from society, of cutting off the diseased member from the other members. Of that I am quite sure. Now I believe that punishment is necessary; you are convinced that it is not, and go so far as to assert that it is harmful. Would not your plan without punishment be a thousand times more harmful?"

"It would not, and I will tell you why, Mr. Stangie. Punishment is retaliation, eye for eye, blow for blow. It has in it the spirit of enmity. It is the expression of revenge. The offender has injured you and you pay him back by injuring him in return, by making him smart for it. This stirs up bad feeling in him and makes him worse. It is paying him back in his own coin. A blow for a blow doubles the wrong. Punish a murderer by murdering him on the scaffold, and that act is a weak confession that it is impossible to do any good with him, and is a sanction of his offence by the following of his example. By treating criminals in that spirit of revenge they are made worse when not killed out of the way, and never better. There is in that method no thought of seeking the good of the offender, by appealing to the best that is in him, but the aim is repression, the infliction of suffering with no attempt to overcome evil with good. Now that spirit makes men more criminal, it manufactures and multiplies criminals, it increases the evil and never remedies it, and imperils more and more the safety of society. On the other hand my way of returning good for evil, of making the evil-doer feel that we are his friends and not his enemies, making him truly sorry for what he has done and desirous of making amends converts the enemy of society into one of its helpers; it lessens the evil; it wins the foe over to the side of order, and reduces crime and criminals to a minimum. Instead of being more dangerous than your plan, which is no remedy at all, it takes away the danger."

"Ah, Mr. Faire, it sounds very well, but it is impracticable. These grand ideals do not work. You mean well, but your aims are impossibilities."

"Well then, sir, that is just the same as saying that Christianity is impossible, that it is impossible to win the enemy into friendship, to overcome evil with good—which appears to me to be a confession of utter scepticism. And yet though you appear to deny the possibility of reducing this teaching of Jesus to practice, no doubt you preach it from your pulpit regularly. Yet why preach it if you do not believe it?"

"It does look very inconsistent, I know. But after all we must preach ideals even if at present we cannot reach up to them."

"Yes, but not if we do not believe they can be attained," rejoined Faire.

"Do I understand that you would not exercise repression, restraint, and check the wrong-doer?"

"Restraint, sir, is necessary. All kinds of wholesome checks on evil conduct are necessary. There must be wholesome correction, not punishment. The madman must be protected against his own frenzy, the evil-doer against his evil disposition, and society must be protected too by the same means. But the motive at work must be the restoration of the evil-doer as well as the safety of the community. The restraints, however strictly and firmly imposed, must be inspired by kindness and must not be made cruel or physically painful so as to nourish the evil disposition in the offender, but in such a manner as to evoke the better feelings. This can be done by large-hearted sympathy, by kindness."

"I must say, Mr. Faire, that whether I can agree with you or not, this talk has certainly opened my eyes to the grandeur of motive you set forth; and I am bound to confess to a real admiration for the noble spirit that breathes through all you say. This conflict of opinion between us has not been wasted. I shall think the subject over carefully in the way you have put it. Let me thank you for the explanation you have so kindly given me."

The two men parted. The Clergyman very deep in thought wended his way home. His mind apparently became somewhat troubled. He himself had a wayward son. Had he been too stern in his correction, too hard in his treatment of the lad? After this talk with Leslie Faire he became full of misgiving and remembered how utterly he had failed so far to make his boy any better.

"If I could only melt him," mused he, "and get him really to feel sorry, I could do something with him. I will try what kindness will do."

(To be continued).

PRAYER.

"Our Father, this is our Sunday school. We come here to learn of Thee, and of the ways in which Thou wouldst have us accept the duties and responsibilities of life. We are young now, but we are growing into manhood and womanhood. We are the ones upon whom the success and the life of this Sunday school, and the future of this church, depend. Help us to realize what this means, and to give ourselves with all earnestness and enthusiasm to the fulfilment of the ideals for which they stand. Help us to do this, knowing that we have not to work alone, but that Thou, too, wilt help us, if we earnestly desire it. We ask as children conscious of Thy Fatherhood. Amen.

'Tis a noble thing for youth
To walk the righteous way;
To fear a lie, to speak the Truth,
That men trust all they say.

Sunday School Helps.

THE INTERNATIONAL BIBLE LESSONS.

HINTS TO TEACHERS. The Lessons may be taught and graded as follows:—

The lesson should be a TALK to the class.

Careful reading of the Scripture passages with the additional help given here will supply plenty to talk about.

Lesson Topics are given as suggestions, the teacher choosing any one from the list as the subject for the talk, helped by previous reading already mentioned.

Anecdotes and Illustrations are also supplied here in connection with the lessons, to help the teacher to prepare.

1. PRIMARY CLASSES, ages 4 to 8: Tell the lesson as a story; select one of the objects from list of Object Lessons and give a word picture description of it (card pictures will help); use memory verse and hymn; where kindergarten facilities exist let scholars "express" the lesson for themselves by drawing their idea with pencil and paper, or on the sand tray, or by other means.

2. JUNIORS, ages 8 to 12: Tell the lesson-story, and emphasise any historical or biographical details, and give any useful geography of lesson when it admits of it; use anecdote and illustration, and ask questions; use pictures and map when possible.

3. INTERMEDIATE, ages 12 to 16: Give lesson-talk with Anecdote and Illustration, bring out any strong points to stimulate thought, and ask questions.

4. SENIORS, ages 16 to 20, onwards: A lesson-study in form of essay or address, questions and discussion invited.

In Grades 1 and 2 the Memory Text, or any verses of Scripture or Hymn may be repeated and learned by heart.

On points of doctrine the Unitarian view should be explained.

June 2nd: TRUTHFULNESS. Matthew 5, 33-37; James 3, 1-12; 5, 12. Memory Text, Ephesians 4, 25.

THE LESSON STORY: Jesus, in the Sermon on the Mount, disapproved of the taking of oaths, saying, "Swear not at all"—"but let your communication be, yea, yea; nay, nay: for whatsoever is more than these cometh of evil (Matthew 5, 33-37). And James the Apostle said that a man is perfect who offends not in word, and spoke of the tongue as having the power to do great harm, that it can be "a world of iniquity," that "it setteth on fire the course of nature," that "it is a restless evil, full of deadly poison." By it "bless we God" and "curse we men." He says "the tongue can no man tame," which is not quite correct, else why later (5, 12) does he repeat the injunction uttered by Jesus, "Swear not at all"—"let your yea be yea; and your nay, nay"?

NOTES: Read the Scripture passages; also the Memory Text. Jesus rejects and improves upon the teaching of Scripture (Matthew 5, 33-34); "forswear"—perjure; "of evil" (37), not "of the evil one," there is no word "one" in the original Scripture. "Masters" (James 3, 1)—teachers, R.V.; "hell" (6) is Gehenna, the valley outside Jerusalem, or the corrupt condition which it represents. Lying divides and breaks up society, but speaking truth unites and builds it up (Memory Text).

LESSON TOPICS.

1. Oaths, swearing, and profanity.
2. What makes a man perfect (James 3, 2)?
3. Mastery and self-mastery (2 to 5).
4. Man as tamer and trainer of brutes.
5. Can man tame himself (8)?
6. Inconsistency (verses 9, 10).
7. The tongue, its power for good, and evil (9, 10).
8. Consistency and harmony of nature (11, 12).
9. Simple truth without exaggeration (Matthew 5, 37; James 5, 12).
10. The poison of slander (James 3, 8).
11. The mischief of lies (Ephesians 4, 25).
12. OBJECT LESSONS: Throne; footstool; city; king; head; teacher; bridle; horse; body; ship; wind; helm; steersman; tongue; poison; fountain.

HYMN: "Words are things of little cost."

June 9th: HEARING AND DOING. Luke 6, 39-49. Memory Text, James 1, 22.

THE LESSON STORY: Jesus said that if the blind were led by the blind both would fall into the ditch; that the teacher knows better than the learner, but when the learner is perfect he will be on a level with his teacher; that it is playing the hypocrite if we find fault with others and yet have the same faults ourselves; that good produces good, and bad brings forth the bad; that a tree is known by its fruit, for figs do not grow on thorns nor grapes on a bramble bush. So a good man brings forth good, and an evil man evil, and the mouth expresses what is within. He said that it is no use men calling him Master if they do not follow his instructions, and that one who is a doer as well as a hearer is like a man that built his house upon a rock where it could not be shaken, while one who is a hearer and not a doer is like a man building a house with no foundation, which therefore soon fell into a complete ruin.

NOTES: Read the Scripture passages, also Matthew 7 and James 1, 22-27. "Parable" (Luke 6, 39) is a story embodying moral or spiritual truth. There are three condensed parables here: blind leaders of the blind, the mote and the beam, good and bad fruit, and a fourth more extended—the two houses (Luke 6, 39-49). The teacher of little ones can easily make a good story of the two builders. For older pupils Longfellow's poem, "The Builders" may be helpful. One builder "digged and went deep" through the sand to the rock, the other built on the sand.

LESSON TOPICS.

1. Safe and dangerous guides; seeing and not seeing (39).
2. Teacher and learners; purpose of teaching (40).
3. The way to perfection (40).
4. Fault finding and blindness to self-defect (41-2).
5. Hypocrisy and pretence (42).
6. Tree known by its fruit; man is what he does (43-4).
7. Cause and consequence; uniformity of Nature (44).
8. What is within expresses itself outwardly (45).
9. Hearing and doing; salvation by conduct (47-8).
10. Deeds and character building (47-8).
11. Self-deception of profession without practice (49).
12. OBJECT LESSONS: Guide; pit; disciple; mote; beam; hypocrite; tree; fruit; thorns; figs; bramble-bush; grapes; treasure; heart; house; foundation; rock; stream.

HYMN: "He liveth long who liveth well."

June 16th: JESUS TESTIFIES OF JOHN THE BAPTIST. Matthew 11, 2-19. Memory Text, Luke 7, 28.

THE LESSON STORY: John the Baptist in prison heard of the work of Jesus and sent his followers to ask him whether he was really the expected Messiah. Jesus answered by telling them what kind of works he was doing: giving sight to the blind, making the lame to walk, the deaf to hear, cleansing lepers, raising the dead, preaching good news to the poor, and declared that whoever found no offence in him was really blessed. Jesus spoke to the people about John and testified of him that he was more than a prophet, that he was a messenger and pioneer, and a great man, but that the least in the kingdom of heaven would be greater. He said that the kingdom of heaven suffered violence, and that violent men were taking it by force; that the people of that generation were just like little children who would not be pleased, disliking John because he did not eat and drink, displeased with Jesus because he did eat and drink, but that wisdom is justified by her works.

NOTES: Read the Scripture passage and Luke 7, 19-35. The story contradicts accounts of John's earlier knowledge of Jesus as he that was to come (Matthew 3, 11-15; Mark 1, 7-8; Luke 3, 16-17; John 1, 26-34). It is improbable too that Jesus sent word to John about the marvellous works he was doing, such a thing was quite foreign to his teaching and his character. "From the days of John the Baptist until now" (verse 12) looks as if he were not speaking in the days of the Baptist. Though there is uncertainty as to what is history and what is not, this account has its lessons to teach. John was in the prison of Machærus overlooking the Dead Sea (2).

LESSON TOPICS.

1. Reformers in prison (2).
2. Which is he: Jesus, or the expected Christ (3)?
3. What were really the great works Jesus did (5)?
4. Reformers, an offence to many.
5. Reeds (weaklings) shaken by any wind.
6. Why Jesus so generously appreciated John.
7. Man's greatness: What is it?
8. Greatness in one condition, and less than the least in another (11).
9. Taking heaven by violence (revolution by force).
10. Opposition of bigotry and prejudice (16-19).
11. Wisdom always justifies herself.
12. OBJECT LESSONS: Prison; tidings; stumbling-block; wilderness; a reed; wind; raiment; a king's house; prophet; messenger; kingdom; market-place.

HYMN: "Christian warrior! faint not, fear not."

June 23rd: THE PENITENT WOMAN. Luke 7, 36-50. Memory Text, I. Timothy, 1, 15.

THE LESSON STORY: While Jesus sat at meat in the house of a Pharisee a woman who was a sinner came bringing an alabaster box of ointment, and stood behind him weeping, wet his feet with her tears, wiped them with the hair of her head, kissed his feet, and anointed them with the ointment. When his host the Pharisee saw it he said to himself, This man is no prophet, else he would have perceived what sort of woman this is which toucheth him, that she is a sinner. And Jesus said to him, Simon, I have something to say to thee. And he told him of a money-lender who had two debtors, one owed him five hundred pence, and the other fifty, but they had nothing to pay, and he frankly forgave them both. Tell me, said Jesus, which will love him most. Simon answered: he to whom he forgave most. And Jesus agreed that he had judged aright. Then Jesus told Simon that this woman did very much more for him than Simon had done, and said that her many sins were forgiven; for she loved much: but to whom little is forgiven the same loveth little. And Jesus said to the woman, Thy sins are forgiven; thy faith hath saved thee; go in peace. Then those who sat at meat said amongst themselves, Who is this that even forgiveth sins?

NOTES: Read the Scripture passage and Memory Text. "Sinner" (37)—of ill-fame. Eastern customs permitted strangers to pass in and out of a house to converse with guests during a meal. "Weeping" (38) was penitence. "Jesus answering" (40) had read Simon's thoughts. "Pence," one penny was a day's wages for a labourer, equal in value to three or four shillings, a day's wage with us (41). "Thou gavest me no—" (44-46), Simon's utter lack of ordinary eastern courtesy to his guest was shameful neglect and was resented by this woman. "Her sins—are forgiven" (47, 48),—forgiveness is release, and repentance brings release from the sin. "Thy faith hath saved thee" from the sin (50).

LESSON TOPICS.

1. Pharisaic self-righteousness.
2. Pride and penitence,—a contrast.
3. Love proved by deeds (37, 38).
4. Oriental hospitality customs (44-6).
5. Insight and thought-reading (39-40).
6. Debts and forgiveness (41-2).
7. How Jesus won a lost soul.
8. The saving power of kindness.
9. Can all men forgive sins (50)?
10. How faith saves character (50).
11. No religion where no love is.
12. OBJECT LESSONS: Pharisee; ointment, meat; money-lender! debtor; penny; water; tears; sinner; feet; pay; oil; sins.

HYMN: "Father of mercies! send Thy grace."

June 30th: REVIEW LESSON (for the whole of the preceding Quarter). Not to destroy, but to fulfil. Memory Text, Matthew 5, 17.

THE LESSON STORY: Jesus delivered his message, and was crucified as a martyr to the Truth. After his death his disciples believed him to be still alive, and began to preach the gospel of his resurrection, Paul declaring that Jesus rose from the dead just as all rise, not in a fleshly, but in a spiritual body. Belief in the resurrection is a faith in immortality, and in this faith was the gospel proclaimed abroad and the work of Jesus continued. The first apostles propagated their Master's teachings and told the story of his life and death, how he said that the Sabbath is made for man, not man for the Sabbath, and chose twelve disciples whom he instructed in the good news that they might let their light shine; how he told them the secrets of happiness in his Beatitudes, warned them against the love of false riches in the parable of the rich man and Lazarus, unlocked to them the deep meaning of love even for enemies, and the new life which is the fulfilling of all that is best in the old law, with the gift of divine inspiration for all. They did not forget that he disapproved of oaths and enjoined simple truthfulness of speech, that in the parable of the two house-builders, he emphasised the importance of being doers as well as hearers, praised the example of John the Baptist for his courageous heroism, and commended the devotion of the penitent woman. Though Jesus was a great reformer it was not his mission to destroy anything that was good, but to build up and to fulfil all righteousness.

NOTE: Any topic in the following list can be considered as affecting the fulfilment of the great end in view.

LESSON TOPICS.

1. Are Martyrs necessary?
2. Why is a future life desirable?
3. Heralds, Messengers, Ambassadors.
4. All Institutions for man, and from man.
5. How to train evangelists.
6. The Light-bringers.
7. Secrets of happiness.
8. The way to be truly rich.
9. How to reconcile all things.
10. What is perfect life?
11. Universal Inspiration.
12. Truth in speech, and in heroic action.
13. Love is the fulfilling of every good.
14. OBJECT LESSONS: Message; Martyr; Sabbath; light; secrets; parable; builder; hero; reformer.

HYMN: "Many voices seem to say—."

Anecdotes and Illustrations.

TRUTHFULNESS.

The late Rev. Edward Everett Hale, D.D., told a story of a Dean of Canterbury who, hearing his servant tell a caller the "polite fib" that he was "not at home," immediately leaped from the step-ladder in his shirt sleeves, where he was hanging a picture, and rushed into the hall exclaiming, "I am at home! how dare you say that I am not at home! But as you see, madam, I am not dressed to receive company, and am very much engaged."

EXAGGERATION.

Dr. Hale related another incident: that one day he had to stop in two different shops, neither of them large, while waiting for street cars. "Curiously enough," said he, "in one of them was sold the coldest soda "in the world," and in the other the best cream soda "in the world." Such fortunate chance enabled me in the same half-hour to stand in two places so exceptional."

In other ways the true power of emphasis in speech is destroyed by untruthful uses of such words as "awful," "dreadful," "terrible," "perfectly splendid."

SWEARING.

It is said of a small boy in Boston, who worked in an office to run errands, that the four gentlemen who employed him were one day teasing him about being so little, and said to him, "You will never amount to much; you can never do much, you are too small." The little fellow looked at them. "Well," said he, "small as I am, I can do what none of you can do." "Ah, what is that?" said they. "I don't know that I ought to tell you," he replied. But they urged him to tell. "I can keep from SWEARING," said the little fellow. The four men blushed, and asked nothing further.

A TRUTHFUL LAWYER.

When Abram Lincoln practised as a lawyer, he heard a would-be client state his case, and decided that the man was in the wrong; so Lincoln said, "You'll have to get some other fellow to win this case for you. I couldn't do it. All the time while standing talking to the jury, I'd be thinking, 'Lincoln, you're a liar'; and I believe I should forget myself and say it out loud."

A SURE FOUNDATION.

Dr. Hodge, an American scholar, says that "an English builder determined to build a house within the walls of Jerusalem, and to lay its foundation on the rock of David's time; but he found it necessary to excavate through fifty feet of accumulated rubbish. These Christian centuries have been prolific in religious rubbish, and whoever now will build with 'the Son of David' must dig down through superstition, and priestcraft, and tradition, and prejudiced interpretations, until he find 'the Word of the living God.'"

An Irishman was asked if he did not tremble during a certain storm when he was standing upon a rocky eminence, and he said "Yes, my legs trembled, but the rock didn't, and because my feet were on the rock I felt safe."

The sure rock upon which to build up sound and strong character is, according to Jesus, that which is named—DOING; it is conduct, the doing of the Right.

REEDS SHAKEN BY THE WIND.

"The boy that cannot say No, when other boys tease him to smoke or drink or go to places where he ought not to go, is only a reed shaken by the wind. The girl who is influenced by frivolities and worldly pleasures, and drawn away from Christ, and from a noble, pure, beautiful life, is another reed."

J. R. Miller, D.D.

THE LEAST IS GREATER.

The least in the kingdom of heaven is greater than the greatest below that kingdom, is greater than he who only heralds its coming. The dwarf on the shoulders of a giant is higher than the giant and sees further. So "a little blade is greater," said Dr. Joseph Parker, "than the seed out of which it came, the tiniest child born yesterday is greater than the grandest sculpture ever chiselled by Phidias or his successors, the smallest flower that blows is greater than the finest artificial plant that ever was fashioned by the most cunning fingers."

REFORMERS IN PRISON.

John the Baptist bravely reproved Herod the tyrant and denounced his evil doings, so Herod "shut up John in prison." Savonarola exposed the corruption in Church and State and was silenced in the same manner—and both these men were put to death. Luther was imprisoned in the Castle of the Wartburg by a friendly prince to keep him out of danger. John Biddle, the father of English Unitarianism, was imprisoned six times and died in prison. What would happen if there never were any reformers willing to risk imprisonment? Would there be any progress? The heroic redeemer is the real Atlas who carries the world upon his back.

THERE ARE NO DUKES HERE.

One Sunday as the great Duke of Wellington was kneeling at the communion rail, a poor man dressed in very shabby clothes came up and knelt beside him. A church official, horrified, bade the poor man move farther away from the Duke. "Stay where you are, my brother," at once said the victor of Waterloo, "there are no dukes here."

WON BACK BY LOVE.

A mother had a daughter who behaved shamefully and ran away from home. She thought of a plan of recovering the wanderer. But she failed to find her, though at last she found the town where she was traced to. Then the mother issued handbills with a portrait of herself, and the words added, "I love thee always." Crowds stopped, read, talked about it, and wondered what it meant. At last the girl saw it, read the message, and saw what it meant for HER. The words transformed her. Feeling unworthy, she went home, found her mother waiting and ready with the welcome: "I have never ceased to love thee, my child."

LOVE FULFILS THE LAW OF RIGHT.

In the American Civil War a young soldier lay badly wounded. The chaplain came to him and offered to read the Scriptures. "Oh, sir, I'm so thirsty," said the man. The chaplain fetched him water to drink. Then said the man, "If only I had something under my head." The chaplain took off his overcoat, rolled it up and placed it under the man's head. "Oh, sir, I am so cold. If only I had a covering over my legs." Bitterly cold as it was the chaplain took off his coat and wrapped it round the wounded soldier. "Now, sir," said the soldier, "if there's anything in that Book which teaches man to act as you have acted towards me, I want to know what it is."

Sunday School Topics.

The Annual Conversazione of the North Cheshire Unitarian Sunday School Union was held at Mossley on April 20th, when about 200 were present.

A North Cheshire and District Union of Men's Classes has been established, including classes of eleven schools, the object being mutual help by exchange of speakers, by joint conferences and social gatherings. The Rev. H. Fisher Short, of Mossley, is elected president.

The Summer Session for Sunday School Teachers and Workers, at Manchester College, Oxford, June 28th to July 6th, offers a great opportunity to those teachers who can attend, and those Sunday schools which can send any teachers should find the outlay a good investment.—(See Advt.)

The Annual Musical Festival of the N. E. Lancashire Sunday School Union was held at Todmorden, on Saturday, April 27th, when the united choirs of the associated schools rendered their music grandly to a large assembly of friends, and a devotional service was conducted by the Rev. W. G. Topping, of Accrington.

At Preston Unitarian Sunday School the number of scholars has almost doubled during the past five years.

At the Heywood Unitarian Sunday School Anniversary Services, May 12th, the collections (£54), included 22 sovereigns, 16 half sovereigns, and copper coins totalled only 5/7½.

The Midland Sunday School Association held its annual meeting at Birmingham on May 11th.

National Unitarian Temperance Association.

President: Mr. H. C. CHANCELLOR, M.P.
Organising Secretary: Mr. E. F. COWLIN, 40, Marler Road, Forest Hill, London, S.E.

Story Lesson: THE INTRUDING CAMEL.

Story.—The Arabs have a little fable. It is that once upon a time a miller, who was having a nap, was startled by a camel's nose being thrust into his dwelling. "It's very cold," said the camel; "I only want to get my nose in."

The miller, an easy-going man, only said: "Well, but you must get out when I tell you."

By-and-by the camel pushed his neck in; still the easy-going man didn't object. After awhile, on the plea of the rain, the camel thrust his shoulders under cover, "to get out of the rain." In pushing in his shoulders he got his whole body into the room. Then the miller began to be put to much trouble, and wanted the camel to go. "No! no!" said the saucy beast to the foolish miller. "If there isn't room enough for two, you can go; I shall stay where I am."

So the Arabs say: "Keep out the camel's nose lest he thrust in his whole body."

Application.—Strong drink is like the crafty camel. Quite silently, unnoticed, and when we are off our guard, it seeks to gain entrance. It enters by the first glass, and when once it has gained entrance it is easier for two-glass, three-glass to follow.

Like the crafty camel, alcohol goes for the master of the house—"The Brain and Mind." At first it makes little noticeable difference, but by-and-bye, as it gets in more, it upsets the house, overthrows the master (Brain and Mind), and damages the house (the Body).

Remember the Arab motto, and

Keep out the first glass.
Drink in the body may master you.
Keep drink out of the body, you master it.

NOTE: See advertisement of the Annual Meeting. The Rev. T. D. Bacon is expected to attend as representative of the Unitarian Temperance Society, Boston, Mass., U.S.A.

Literature.

"St. Luke, Evangelist and Historian," by Herbert McLachlan, M.A., B.D., Tutor and Warden, Unitarian Home Missionary College, with an introduction by Professor A. S. Peake, D.D., 2/6 net. Sherratt and Hughes, Manchester.

To students of the New Testament, and especially of the Gospels, any new insight into origins and into the personality of the writers is a considerable gain. Mr. McLachlan gives such help in this volume in a series of essays on St. Luke. Each essay is a critical study of the particular subject under consideration. The evidences adduced and the expert authorities quoted indicate no little mastery of treatment and thorough knowledge of the conclusions reached by the leading scholars and critics. St. Luke is revealed as a close friend and companion of Paul the Apostle; we see him as a University student, scholar, and physician; as converted to Christianity in Antioch; as a humorist, diarist, letter-writer, reporter, and evangelist. He is pictured as the undoubted author of the third gospel and the "Act of the Apostles," also of the "Pericope Adulteræ" (erroneously printed "Adultaræ," p. 95), indicated by the Revisers as not rightly belonging to the fourth gospel—John 7, 53 to 8, 11. The incident of the Sabbath worker, "Man, if indeed thou knowest what thou doest, thou are blessed, but if thou knowest not, thou art cursed and a transgressor of the law" in Luke 6, 8, of Codex Bezae and the Uncial MS. of the gospels found in Egypt, is considered here as an authentic portion of Luke's writing. The acquaintance of this Evangelist with such contemporaneous literature, as the "Wisdom of Solomon," and the "Antiquities" of Josephus is shown; his friendships with persons named, and his reliability as a historian are made clear by evidences presented; Luke's account of "The voice from Heaven" at the baptism by John, with its inclusion of words from Psalm 2, 7, is defended as against that of Matthew and Mark; and Gallio (Acts 18, 17), brother of Seneca, the philosopher, who "cared for none of these things," is vindicated from the charge of indifference to Christianity.

No one can read these short essays without being struck with the keen penetration they disclose, and the wide range of scholarship and acquaintance with the lore of textual criticism manifested. To appreciate them at their true value it is necessary to understand the New Testament in Greek. Consequently ministers and divinity students are sure to scan these pages with special interest. Yet the ordinary reader or Sunday School teacher can learn much from a careful perusal thereof; he will certainly know St. Luke more intimately and acquire much information of his relations with St. Paul and others in the first Christian movements, and of the conditions which faced the church in the earliest period of its history. Mr. McLachlan has justified his position as a teacher by the issue of this book. The commendation in the preface by Professor Peake is admittedly on account of "the intrinsic value of the book itself."

RECEIVED: "How a Modern Atheist Found God," by G. A. Ferguson. 1s. net. The Lindsey Press, 5, Essex Street, Strand, W.C.

An Invitation!

UNITARIANISM is FREE—unfettered by creed; it is FAIR and tolerant to men of any faith or no faith; it is FAITH in God, in man, in the Leadership of Jesus, in Salvation by Character, in Progress onward and upward for ever.

THE UNITARIAN CHURCH exists for the WORSHIP OF GOD and the SERVICE OF MAN.

Unitarians think of God as our Father, Jesus as our teacher and leader, man as a brother, and conscience and character as the chief means of Salvation.

IF YOU GO NOWHERE ELSE THERE IS ALWAYS A WELCOME HERE.

If you go elsewhere but visit us, there is still the welcome, and no obligation on you to think as we think.

Come and join us in worship that is free from superstition; in Religion united to Reason; in a Faith that agrees with practical need!

"My Church."

"It is worth something to any life to be able to say, 'My Church,' and there is not a trace of bigotry in it when it is said in the true sense. The unattached Christian has a good many admirable qualities, and there are a good many of him! But he is mostly inefficient. . . . The great service of religion has been wrought by those who have spoken and acted with the splendid confidence which comes alone from a sense that 'My church is back of me: I am not simply I, I am a great church.' 'My church' may be a very little church when measured by numbers or by wealth, but it may be the repository of the greatest truth the world has ever known. Know your own church, study its history, find out what it has stood for, what it has done, who have worked in it and through it, fill yourself with the story of its heroics, consider your debt of obligation to those who gave you your church, think of your opportunity and obligation, and then stand up and say before all the world 'My church.'"

—"The Universalist Leader."

Notes and News.

TO CORRESPONDENTS: Communications connected with the business of this Magazine should be addressed to the EDITOR, Dovestone, Denton Road, GORTON, Manchester, except Calendar matter and corected proofs which should be sent direct to the printer.

Any errors in transmission of parcels, or in the condition of the copies sent, should be reported to the Editor promptly. Unsolicited M.S. contributions if required to be returned, should be accompanied with a stamped addressed envelope; and inquiries by letter should include postage stamp for reply.

EDITOR'S CHANGE OF ADDRESS: After June 24th, the Editor's address will be: 36, Burlington-road, South Shore, Blackpool. The explanation is that the members of the South Shore Unitarian Church, Lytham-road, have, with the co-operation of the N. and E. Lancashire Unitarian Mission (District Association), and the British and Foreign Unitarian Association, extended a unanimous invitation to him to become their minister, which he has accepted. He was previously with this church for a year (1900), and he is the only settled minister it has had.

The Unitarian Van Mission started its 1912 season on May 13th.

In connection with the visit of the Van Mission to Ilford, London, a thoroughly well organised scheme of neighbourhood propaganda is being carried out by the Ilford Church, which includes the distribution of 3,000 copies of the May number of "The Unitarian Monthly." Of course, we should not be disappointed if other churches were to follow this lead in missionary enterprise.

Our readers will share with us, best wishes to the Rev. C. J. Street, M.A., LL.B., of Sheffield, who is compelled to accept some months' leave of absence owing to serious throat trouble.

The workers in the new movement at Luton are showing their faith by their works in bravely beginning open-air meetings in the Market Place, and in Park Square, on Sunday afternoons and evenings.

The fact that the Rev. Dr. Duff, Congregationalist, took part with Unitarians in the stone-laying of the Doncaster Free Christian Church, has called forth a vigorous protest signed by no less than fourteen Congregational ministers of Sheffield and district, on the ground that it seems to imply the minor importance of the Deity of Christ.

On the Sunday following the loss of the "Titanic" sermons on the subject were preached in all the churches, and almost universally the hymn "Nearer, my God, to Thee," was sung.

In "T.P.'s Weekly" of May 3rd, in "Personal Recollections" of the late Justin McCarthy, "T.P." says that Mrs. McCarthy was a Unitarian.

A statue of Florence Nightingale is to be erected and placed in front of the hospital at Derby.

The annual meetings of the S. E. Wales Unitarian Society at Cardiff on Monday, April 29th, were numerously attended, and there was evidently the right ring in the speeches, and discussions. An endowment fund of £500 has been raised.

The Bolton, Halliwell Road, Sale of Work on April 27th, realised £20 11s. 0d.

The Rev. W. C. Hall, M.A., attended a mayoral reception to the Centennial meetings of the Northamptonshire Congregational Association, by invitation, at which he voiced the goodwill and congratulations of the Northampton Unitarians.

Mr. J. J. Bradshaw, J.P., of Bolton, who died on Sunday, April 28th, was one of the founders of our Unity Church in that town and a Sunday School worker for half-a-century.

The Hope Street Church, Liverpool, has recently received an anonymous gift of £4,000 for the extension of Church work, and as an appreciation of what the church and its minister, the Rev. H. D. Roberts, are doing.

The London District Unitarian Society held its fourth annual Young People's Meeting at Essex Hall, on April 27th, with a large attendance and an enthusiastic conference of young people from the churches of the district.

Professor Howard Barnes, F.R.S., of McGill University, Montreal, Canada, son of the senior minister, Montreal Unitarian Church, is on a visit to England to lecture at the Royal Institution on "Icebergs and their Location in Navigation." He has invented an instrument by means of which the presence of icebergs can be detected when many miles distant and located, thus enabling those in control of a ship to avoid such a disaster as that of the "Titanic."

A scheme is being promoted by those concerned to amalgamate the work of Cross-street Chapel, Manchester, and that of Lower Mosley Street Schools and Congregation under one minister.

The Rev. Charles Gordon Ames, D.D., successor of Dr. James Freeman Clarke, as Unitarian Minister, Church of the Disciples, Boston, Mass., U.S.A., died April 10th, in his 84th year.

The Rev. William Sunderland Smith, of Antrim, who died May 6th, in his 80th year ,was one of the earliest students of the Unitarian House Missionary College—Then called "Board"; he entered in 1856.

For Whit-week Annual Meetings in London, see advertisements.

Dr. W. Blake Odgers, K.C., President, London District Unitarian Society, is appointed to be Recorder of Bristol. Our hearty congratulations.

The annual meetings, Western Unitarian Union, were held at Exeter, May 9th, and the East Cheshire Union of Churches held its annual meetings at Knutsford, May 11, having encouraging reports and large attendances.

Mr. Edward Davies, of Unity Church, Bolton, has taken first place in the order of merit in the United Kingdom in the final examination of the Institute of Auctioneers and Estate Agents, has been awarded the gold medal (first Lancashire winner), Institute prize of seven guineas, Lancashire prize of three guineas, and has obtained the degree of P.A.S.I. (Professional Associate Surveyors' Institute).

The late Miss Wallace has left £500 to the Bath Congregation and £100 to the minister.

MINISTERIAL CHANGES: The Rev. J. M. Lloyd Thomas has been invited to succeed the Rev. Charles Hargrove, M.A., as minister, Mill Hill Chapel, Leeds; Rev. Wm. Wilson, resigned, Gateshead Unitarian Church; Miss H. L. Phillips, became minister of Christ Church, Peas Hill, Nottingham, May 5th; Rev. John Ellis, resigned Stratford and Forest Gate, and accepted appointment to Stalybridge Unitarian Church; Rev. H. Bodell Smith, accepted appointment to South Shore, Lytham-road Church, Blackpool; Rev. Thomas Paxton, of Birmingham, is invited to be minister of Chapel Lane Chapel, Bradford, Yorkshire; Rev. H. W. King, assistant, Hastings, preached farewell sermons, May 12th; Rev. G. Pegler, B.A., has been welcomed at Crewe, May 15th; Rev. T. D. Bacon, of Salem, Mass., U.S.A., will occupy the pulpit, Highgate Unitarian Church for two months.

DEATHS: Mr. Thomas Andrews, junr., a managing director of Messrs. Harland and Wolff, Belfast, drowned in the Titanic, April 15th; Mr. Robert Renton, Sheffield, April —, 75; Mr. J. R. Edwards, London, son of Rev. T. E. M. Edwards, April 21st, 36; Mr. Joseph Cooke, ex-Mayor of Boston, Lincs., interred April 20th, 54; Mrs. J. H. Brooks, of Hyde, at Ruthin, April 26th; Mr. J. J. Bradshaw, Bolton, April 28th, 75; Mr. Samuel Bourne, Nottingham, April 24th, 78; Miss E. H. Fallows, Middlesbrough, April 25th, 74; Miss Lucy Cotton, Hastings, April 21st, 85; Mr. Chas. Hankirk, Blackpool, May 1st —; Rev. W. S. Smith, Antrim, May 6th, 79; Mrs. Thos. Evershed, Billingshurst, May 6th, 76; Mr. William Meldrum, Aberdeen, May 6th, 84; Mr. Richard Keating, London, May 15th, 85; Mr. William Belfield, Ashton-under-Lyne, May 15th, 78.

BRITISH LEAGUE OF UNITARIAN and other LIBERAL CHRISTIAN WOMEN.

THE

ANNUAL MEETING

WILL BE HELD AT

ESSEX HALL, on Wednesday, MAY 29th,

AT 3·30 p.m.

LADY BOWRING WILL PRESIDE.

Speakers include Rev. S. M. Crothers, D.D.; Miss Amy Withall; the American and German Delegates; and others.

H. BROOKE HERFORD, VIOLET PRESTON, } Hon. Secretaries.

Central Postal Mission and Unitarian Workers' Union.

ANNUAL MEETING

AT

Essex Hall, Thursday May 30th

AT 2-30 p.m.

MISS TAGART IN THE CHAIR,

Supported by Mrs. Herbert Smith, Dr. Tudor Jones, Rev. T. P. Spedding, and Rev. L. C. Tavener.

ADDRESS by Dr. ANGELO CRESPI

ON

"Present Tendency of Religious Thoughts in Italy"

TEA AT 4-30 IN COUNCIL ROOM.

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THE SUNDAY SCHOOL ASSOCIATION.

EIGHTH . . .

Summer Session

FOR SUNDAY SCHOOL . . TEACHERS AND WORKERS

Manchester College, Oxford,

FRIDAY, 28th JUNE, to SATURDAY, 6th JULY,

1912.

The Programme will include Morning Lectures, Evening Conferences, Socials, Boating, and Visits to the College.

PRINCIPAL CARPENTER

WILL GIVE

THREE LECTURES

—ON—

"Religion in the time of Jesus."

Mr. F. J. Gould, Miss Grace Mitchell, Miss D. Tarrant, M.A., Revs. Lawrence Clare, J. Tyssul Davis, B.A., A. W. Fox, M.A., F. K. Freeston, J. Arthur Pearson, T. P. Spedding, W. G. Tarrant, B.A., J. J. Wright, Mr. Ion Pritchard will deal with various aspects of Sunday School work.

Our Sunday Schools are urged to send representative Teachers. The total cost of Board and Lodging need not exceed 35/- for the Session or 5/- a day.

Further details may be obtained from the Superintendent of your School, or from the Hon. Secretary, Sunday School Association, Essex Hall, Essex Street, Strand, W.

JUST PUBLISHED.

OPEN-AIR THEOLOGY

or, Sketches of the Unitarian Van Mission

BY

H. BODELL SMITH,

Editor, "Unitarian Monthly,"

WITH PREFACE BY

T. P. SPEDDING,

Founder of the Van Mission.

ILLUSTRATED.

CONTENTS:

Preface.
Introduction: Open-Air Theology.
SKETCHES:
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3. How to Secure an Audience.
4. Unitarians and the Bible.
5. Salvation and Everlasting Life.
6. Local Gossip, and an Orthodox Missionary.
7. The Problem of Evil; and—Was Jesus God?
8. Opponents and Evolution.
9. Experiences with Methodists.
10. Organised Opposition.
11. A Friend and a Foe.
12. The Work and its Value to Unitarians.
13. How the Mission Helps Churches.
14. The Right of Public Meeting and Free Speech.
15. Kindnesses Acknowledged.
Appendix: (a) What is Unitarianism; (b) Doctrinal Allusions with Scripture References.
Illustrations: New Portrait of Rev. T. P. Spedding from Photo by John Trevor; and picture of an Open-air Church.

Price SIXPENCE net, by post 7½d.

The Sketches included in "Open Air Theology" have appeared previously in the pages of "The Christian Life." Ministers and friends who read them in that serial form have strongly urged that they should be collected together and published as a book, in the conviction that they would thus make an interesting and useful means of Unitarian education and propaganda. This request is supported in a practical manner by the Committee of the British and Foreign Unitarian Association ordering 300 copies on condition that the book shall be published at a price not exceeding SIXPENCE. This the author consented to do at his own risk, but to secure him against loss a sufficient number of copies require to be sold to cover cost of production at such a price, and that is only possible by the co-operation and support of friends, sympathisers, co-workers, Churches, Sunday Schools, and kindred organisations able and willing to SEND ORDERS for copies.

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Dovestone, Denton Road, GORTON, Manchester.

—BRITISH & FOREIGN—
UNITARIAN ASSOCIATION

Anniversary Meetings
WHIT-WEEK, 1912.

TUESDAY EVENING, 28th MAY.

Religious Service at Essex Church, The Mall, Notting Hill Gate, at 7-30 p.m. Preacher: Rev. S. M. Crothers, D.D.

WEDNESDAY EVENING, 29th MAY.

Public Meeting at Essex Hall, at 7-30 p.m. Three Addresses on "Religion and International Relationships." (1) "Europe and England," by Sir T. Vezey Strong (Ex-Lord Mayor of London); (2) "America and England," by Dr. S. M. Crothers (Cambridge, U.S.A.); (3) "Ideals of the Working Classes in all Lands," by John A. Hobson, Esq., M.A.

THURSDAY MORNING, 30th MAY.

Annual Business Meeting of the Association at Essex Hall, at 10 a.m. The President, Charles Hawksley, Esq., in the chair.

Conference on the Work of the Association at 11 a.m. (1) "Home Work"; (2) "Colonial and Foreign Work"; (3) "Publications"; (4) "Missionary Work in Scotland"; (5) "Unitarian Van Mission."

THURSDAY EVENING, 30th MAY.

Conversazione at the Portman Rooms, Baker Street, W., at 8 p.m. Music and Refreshments. Tickets, 1/- (on and after 29th May, 2/-).

National Unitarian Temperance Association

NINETEENTH

ANNUAL MEETING

ESSEX HALL, ESSEX ST., STRAND, LONDON, W.C.,

FRIDAY, MAY 31ST, 1912.

4 p.m.—CONFERENCE. "Alcohol and Modern Life." Paper by Rev. Dr. J. Lionel Tayler.

6 p.m.—TEA WILL BE SERVED.

7 p.m.—BUSINESS AND PUBLIC MEETING.
Report. Election of Officers, Etc.
Chairman: Mr. H. G. Chancellor, M.P.
Supported by—
Sir W. B. Bowring, Bart., Mr. Edward Chitty, J.P., Miss Harriet M. Johnson, Rev. Dr. W. Tudor Jones, Rev. J. Arthur Pearson, Rev. W. G. Tarrant, B.A., Rev. Philip H. Wicksteed, M.A., Mr. T. Pallister Young, B.A., LL.B.

Mr. E. F. COWLIN, Secretary,
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